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NEWS AND VIEWS

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THE ANSWER IN GREECE

By Walter E. Packard

I am glad to have this opportunity to tell you something about Greece and its people. Mrs. Packard and I spent six and a half very pleasant years in that fascinating country. From the standpoint of land area, population and production for world markets, it has little significance except to itself and its own people. It is a small and rugged country about one-third the size of California. But as a democratic outpost in Eastern Europe, Greece has an influence all out of proportion to its physical limitations. It is not only the ancient cradle of democracy, but, unlike its Mediterranean neighbors, Greece fought valiantly on the side of the Allies in both World Wars. Its significance is heightened, also, by its geographical position. The Slavic communist dominated Balkan states are its neighbors on the north and Asia begins just beyond the Bosphorus. Vitally important, too, is the fact that the Greeks, after freeing themselves from 400 years of Turkish rule in a prolonged and savage war, destroyed the old feudal order and established in its stead a democratic regime marked by the breaking up of the great feudal estates into family-sized farms. This establishment of a land-owning peasantry exerted a relatively stabilizing influence throughout subsequent Greek history. It has special meaning just now because the oil-rich Middle East is still dominated by an antiquated feudal order ruled by land-owning and, often, fabulously rich feudal sheiks where the landless and wretchedly poor masses are easy prey for the Communist propaganda.

Prior to the war, the farmers of Greece were poor. The family farms had been fractionated by inheritance and were seldom in one parcel. A single ownership might include five or more widely separated holdings. On the average, the crop land per person

on farms in Greece was about the same as India, or from a half to a fourth of the land base of other European countries. At the same time the average yield per acre in Greece was from one-half to one-third the average yield in most countries in Europe and was little higher than the average yield in India. The land was not sufficiently productive under the conditions which existed to support the population. Thousands of landless farmers lived precariously in the rural villages and there was much unemployment and under-employment in the urban areas as well.

The crowded condition was intensified after the disastrous war with Turkey following World War I by the fact that Greece was forced to absorb 1,500,000 refugees from Asia Minor. Although the Greeks, with use of foreign loans and aid from the Near East Relief organization, spent large sums on land reclamation and other development works after the war with Turkey, none of the projects started at that time were completed before World War II came with its terrible destruction. By dramatically marshalling its forces in much the same way that France did at the Battle of Verdun, the Greeks were able to completely defeat the attempted Italian invasion through Albania. But nothing that Greece had could stop the mechanized divisions of the German Army which swept down the relatively broad avenue of the Vardar River valley from Yugoslavia by both rail and highway. Mass graves in many widely separated areas testify to the cruelty of the German occupation. These mass killings mostly followed the same pattern so that one example will suffice to picture them all. One night a squad of German soldiers entered a poverty-stricken rural village just south of Arta in Epirus on a mission of reprisal. It was reported that some one from the village had sniped at German soldiers in the area. A wedding was in progress when the trucks stopped in front of the village church and the Germans were invited inside to attend the ceremony. They opened fire and shot everyone in the village who was not able to escape in the darkness. A marble shaft now stands in the village square and on it are carved the names of 315 people, from a baby of six months to a grandmother of 85. I saw several rural villages where every building had been dynamited or bombed from the air. Some 60,000 Jews were taken from Salonika alone to disappear in the German gas chambers. The roads were almost impassible. Six hundred bridges were destroyed. The main harbors were clogged with sunken ships and the docks were a shambles. In

1948, the American Mission imported \$167,000,000 worth of food to prevent widespread starvation.

And to make matters worse, Greeks were shooting Greeks in a bitter civil war. The British, in contrast to their policy in Yugoslavia where they backed Tito as against the conservative Mahilovitch, supported the Greek Government in Exile in its conflict with the E.A.M., the Communist-dominated National Liberation Front which had become a movement of the unemployed and underprivileged.

Communism was not a new movement generated by the war. The Marxian doctrine of class war took root when Greeks were the serfs of a Turkish feudal order. The situation is well illustrated by the experience of an American missionary, Miss Ellen Stone, who in 1902 was captured by the Andartes of that time and held for ransom to secure gold to finance the guerilla war against the Turks. On reaching their mountain hideout in the mountains of Macedonia, Miss Stone tried to get the Andartes to read the New Testament. They said they would read her New Testament if she would read theirs. She, of course, agreed and was given a copy of Das Kapital. And this, remember, was 15 years before the Russian Revolution.

It is my observation that Communism in Greece stems from poverty. Two illustrations will suffice to support this viewpoint. Early in 1949 Mrs. Packard and I were in the town of Serres, about 15 miles from the Bulgarian border when it was attacked by a group of about 800 Andartes. We had come into town the night before on a highway newly conditioned through use of American Aid funds. Machine gunning began about 4 o'clock in the morning, followed by cannonading and when dawn came, Spitfires flew in from Salonika in relays of three to dive-bomb the retreating Andartes. The fighting continued for three days with 104 people killed. I had an opportunity to talk to a group of about 50 prisoners. They were morose at first. They could not understand why an American should want to talk to them. I opened up by saying that I was an American engineer who had come to Greece as a friend to help, if I could, to develop their land resources, increase employment and raise their level of living and that I could not understand why they were opposing the program and destroying works which had been built for their use. They had completely demolished a beautiful new concrete bridge on the highway just outside of town, the night before. As soon as I finished my very brief statement, they swarmed about me and poured out their stories of their

poverty. There were no foreigners among them. All but one of them came from the mountain villages in the neighborhood and were, so far as I could see, just like the village people whom I knew. Only one of the group was a doctrinaire communist and he had been mortally wounded and died that night.

The other illustration concerns a meeting in Athens with a labor leader from Salonika. In an attempt to stem inflation, the Mission and the Greek government joined in a drastic curtailment of development work in the fall of 1951 in order to cut down the volume of currency in circulation. The story is a long one, but suffice it to say, thousands of laborers were disemployed and many of them had not been paid for months, for the work they had already performed. At the peak of the crisis, the Communists came within a few votes of capturing one of the big labor unions in Macedonia. The leader of the union came to Athens to report the situation. Action was taken to remedy the situation at once and Communist activity declined.

Upon my arrival in Greece in March, 1948, I found a semi-arid country with cool, wet winters and hot, dry summers, just as in California. The same crops—alfalfa, cotton, oranges, olives and the like grew there as here. But the water of the rivers of Greece was flowing unused into the sea. Winter and spring torrents coming from the deforested mountain sides were flooding valuable delta and valley lands and destroying standing crops or making cultivation hazardous. Great areas of potentially productive lands were under water or too wet to permit profitable cultivation. It was clearly apparent that much could be done to improve conditions by a normal program of land and water resources development.

During the past six and a half years the following jobs were accomplished: 740,000 acres were protected from flood damage; 589,000 acres were drained, including 94,000 acres of former lakes and swamps which added rich virgin lands to the arable area, capable to producing 45 to 50 bushels of wheat to the acre. 182,000 acres were included in newly developed irrigation projects including the development or reconditioning of 8,530 wells for which new pumping equipment was provided through loans from the Agricultural Bank.

Some of the projects were large undertakings comparable in size to the Turlock and Modesto Irrigation Districts systems of California. The flood control and drainage programs in the large projects were pretty well completed by the time I left Greece but the irrigation systems were still under construction

with only a portion of the irrigable area actually under irrigation.

Perhaps the most valuable contribution made by the Mission so far as the reclamation program is concerned, was the preparation of Master Plans to guide future development. These plans were prepared by foreign engineering firms under contract to the Greek government but financed by aid funds. The Harza Company of Chicago prepared an over-all program for the development of the Evros River Valley which forms the boundary between Greece and Turkey. The work was directed by an International Committee which met alternately in Istanbul and Athens. I represented the American Mission on the committee, and as a result became well acquainted with a number of Turkish technicians and government officials and saw something of the life in Turkish rural villages. The social revolution carried out by Ata-Turk had a profound effect upon the Turkish social order. Church and State were separated and a relatively democratic government was established. It is still somewhat authoritarian but individuals have far greater freedom than they had under the old dispensation.

The Knappen, Tippetts Abbott Engineering Company of New York prepared master plans for 12 important areas and, among other things, developed plans for a multi-purpose project in Western Thessaly which has been approved for construction and will produce the cheapest power in Greece. The ASDCO group of London made extensive geophysical studies to determine the location and extent of ground water reservoirs in four areas where there are no surface gravity supplies.

The Groutmik group from Holland made a study of the numerous lagoons along the coast to determine whether or not the Zuyder Zee idea might be utilized to advantage.

As a result of these studies, Greece now possesses well-worked-out master plans for every important watershed. Work has already been initiated in a number of areas. It is not necessary to carry out all of the features of each program at once. But, what is done, will conform to the master plan and thus avoid errors in development. The program will cost about \$125,000,000 to complete, but both Greek and American financial advisors believe that this amount can be raised without further foreign aid, due very largely to the spectacular increase in agricultural production.

A program of alkali land reclamation was initiated in an attempt to reclaim, ultimately, a quarter of a million acres of presently barren but potentially productive land. This program

has received rather wide publicity although it represented only a small fraction of the total program. Rice was used as a reclamation crop because flooding the land carried excess salts from the surface soils and thus created a relatively salt-free soil for the rather shallow root zone of the rice plants. Five demonstrations were carried out the first year. The crops were worth about \$180,000 and proved so profitable that rice became a major crop in some of the newly irrigated areas. Last year, Greece was able to export 18,000 tons of rice after providing for domestic use, including the requirements of the Army.

It was in one of the villages where the first alkali land reclamation demonstrations were carried out, where the villages taxed themselves to finance the erection of the marble bust of me which was unveiled two weeks before I left Greece, and which now stands in the village square. I can well remember the occasion when I first met the people of Anthili. I had looked over the salty delta lands which covered most of the area between the village and an arm of the Aegean Sea, and lying immediately west of the ancient battleground of Thermopylae. I was certain that the land could be successfully reclaimed. I drove into the village square with a number of Greek technicians, including a chemist from the Soils Laboratory, and met the Mayor and suggested that he call a meeting of the villagers to discuss the plan which we were prepared to present. The meeting was promptly called in a convenient tavern which was packed to the doors by the curious but skeptical men of the village. Women seldom attend such meetings. They finally agreed to rent a tract of alkali land to the committee which was responsible for the program. Some of the land belonged to the village and some was owned in very small farms by forty families. The rent was to be 10 percent of the crop. The general attitude was that if the crazy Americans wanted to spend American funds on a hopeless project, they could go ahead. The first crop was worth \$400 per acre and a large number of landless farmers were employed in the operation. With these results, the program went forward rapidly. A reclamation district was formed which now carries the responsibility of operation and maintenance and expansion and has assumed the responsibility of repaying the capital costs which will become a part of a revolving fund to finance further reclamation work. Last year the rice crop at Anthili was worth about \$850,000.

This particular program is but one segment of a master plan for the development of the entire Sperchios Valley. Two flood

control and two drainage projects outside of the Anthili area have already been completed. An interesting feature of one of these drainage projects is the fact that the drainage from a former swamp is now siphoned across the river and used to irrigate a like area in the lower delta.

It would be an incomplete story if I did not say more about the landless farmers. On one early visit to the village I saw a group of men standing by themselves and apparently wanting to see me. So I went over to meet them. They were representatives of a landless farmers' union and they wanted to know whether or not the village lands and the government lands in the delta would be distributed among them or given to those who already owned land. I expressed my delight at meeting them and said, that as far as I was concerned these lands would be subdivided and sold to them on easy payments as soon as the land was reclaimed. I met with this group on most of my subsequent visits to the community. It is a long story, but suffice it to say that all of these landless farmers now have allotments in the partially reclaimed delta area. Their expressions of appreciation were, in a sense, pathetic, as illustrated by the following experience.

I was driving through the rice fields in 1952 with a professor from Davis (Calif.) as a guest. When we stopped to see one of the irrigation structures some of the landless farmers came over to tell me how grateful they were. They said they were independent for the first time in their lives and that their incomes from their small holdings, which averaged about $4\frac{1}{2}$ acres, was about twice the amount they had been able to earn as laborers. As we left, my guest said that tears came to his eyes when one of the women who had been mucking through the flooded fields pulling out the water grass, knelt and kissed my hand—an act which I deprecated but could not prevent. The experience with the landless farmers of Anthili was duplicated in many parts of Greece.

In part, as a result of this land reclamation program, and in part due to the greatly increased use of fertilizers and sprays for weed control, made available through American aid, crop production by 1953 rose to 187 percent of the pre-war average. Wheat production, for example, increased from an average of 767,000 tons during 1935-38, to 1,400,000 tons in 1953. This was enough, tonnage-wise, to meet the Greek demand although the Greek people consumed more wheat per capita than any other country in Europe. Production of potatoes, an irrigated

crop, rose to 305 percent of the pre-war tonnage. In like manner, production of other vegetables rose to 382 percent. Rice production, partly from alkali land reclamation plantings, was 1,600 percent of the pre-war figure and by 1953 Greece became an exporter of rice after providing for the needs of both the civilian population and the Army. The total increase in agricultural production by 1953, over pre-war, was valued at about \$200,000,000 and was the predominant factor in enabling Greece to nearly balance its foreign exchange. Annual food imports were reduced by \$127,000,000. Exports were up and production of other crops, not appearing in the import-export lists, were appreciably increased.

One of the important factors contributing to the increase in production was the increased use of tractors and combines. Prior to the war, there were about 1,600 tractors in Greece. Immediately after the war only 400 tractors remained and they were pretty well worked out. At present there are about 6500 tractors of modern design which enable the farmers to prepare the grain lands in time for planting. This was difficult to do with slow-moving oxen and the light Arabian stock horses which provide much of the motive power on farms. It was interesting to me to hear the testimony of American members of a Seventh Day Adventist mission farm, who lived in selected rural villages in areas where the level of living was extremely low. As a result of their observation, they concluded that the small farmers could not support the animal power because the work could be done more cheaply with the use of small tractors.

In order to promote efficiency in land preparation and in rural road-building and various earth-moving projects, the Mission supported an organization called the Mechanical Cultivation Service which was created in 1925 to assist in the emergency settlement of the 1,500,000 emigrants from Asia Minor following the disastrous war with Turkey. Modern, well-equipped garage-type shops were established in the major agricultural areas for operation by the M.C.S. This program received minute examination by the Mission because of its social character but came through with flying colors. It performs important functions and is operating on a self-liquidating basis.

What did this mean to the farmers and landless tenants and farm laborers? They had more food to eat than they had had in a very long time. Their combined incomes rose by more than the \$200,000,000 value of increased production, because the primary increase in buying power due to increased produc-

tion, created new demands which were met, in part, by new industrial activity. Unemployment and under-employment were reduced. Hundreds of landless farmers secured lands in reclaimed areas. The practice of local dentists and doctors increased markedly. Homes were improved and new shoes, suits and dresses appeared in the village streets.

But what about the democratic processes in all this activity? Let us begin with the rural villages. I learned soon after my arrival that many Greek technicians had a rather low opinion of the village peasant and that this feeling was fully reciprocated. Villagers were often disinclined to trust the men from Athens. They would say to me sometimes, "We are afraid that this or that project is only a scheme of Athens politicians to take our land away from us." This situation was largely corrected as a result of getting these two elements together. When I went into an area to see what might be done to improve conditions, or to look over the plans for some proposed undertaking, I would follow the procedure which I outlined in my description of the alkali land project at Anthili. These contacts were among the happiest of my six and a half years in Greece.

The Greek technicians at first resisted this procedure but it was not long before the barriers were broken down and a normal relationship established which led to mutual understanding and confidence. One illustration will suffice to show how the process worked. It was on a trip into Western Greece with the Chief of the Technical Division of the Ministry of Public Works, an excellent fellow. We stopped in Agrinion over night and I planned to go to the village of Kalivia the first thing in the morning to meet the villagers and to discuss both a proposed flood control program designed to protect the lands of the village, and to gain their complete assent to the proposed undertaking. My companion, however, declined to join me in this village conference. He said, "You go on and do what you like; I will meet you later." So I went to the village with a Greek engineer on my staff and was having a lively discussion with the villagers in a local tavern when I saw my friend drive up. He remained in the car for awhile but it was not long before I saw him jammed in the crowd at the back of the room. Before the meeting was over, he was behind the desk joining vociferously in the discussion. As a result of the meeting, a committee of local farmers was appointed to join us in the inspection of the river channel and the proposed plans for the construction of a flood control levee. The committee, it proved, knew much

more about the area than any of the engineers. Plans for construction were delayed pending the preparation of a master plan for the entire Acheloos river delta. Construction is now under way on a dam, over a kilometer long across the Acheloos above Kalivia. This is the first part of a comprehensive program of flood control drainage, irrigation and hydro-electric power development through which 125,000 acres of presently relatively unproductive land will be irrigated and 20,000 acres of completely new land created by drainage and alkali land reclamation.

These contacts with the villagers led ultimately to the establishment of over 50 reclamation districts where the local farmers assumed the responsibility of operation and maintenance of local projects and undertook the eventual repayment of capital costs. This placing the responsibility up the farmers was a democratic technique of real value. It involved the democratic concept of consent and participation.

I haven't time to tell you in any detail about the forest and range land development program, with its mountain road construction, reforestation and erosion control work, or of the work of the Agricultural Extension Service which was established with the help of American technical assistance. Suffice it to say that a sustained yield forest development program was outlined and partially implemented and that an extensive rangeland development program is in prospect as a result of numerous field demonstrations of methods of water hole construction in the high summer ranges and of range grasses adaptability and range management practices. One measurable result of this work is the fact that construction timber production rose from 62,440 cubic meters in the pre-war period, to 160,000 cubic meters last year, resulting in a saving of \$12,000,000 in foreign exchange.

Just a word about the power program. By a set of circumstances I became the chairman of the first power committee in the Mission. I worked closely with the Greek technicians who were determined to have a public power program modeled after TVA. After considered and rather interesting negotiations with the Paris and Washington offices, such a program was adopted and the major population centers are now included under a national network served by three hydro-electric plants and one steam plant using indigenous lignite as fuel.

I wish I had time to tell you about the highway building program, the rehabilitation of the harbors, clearing of the Corinth Canal, reconstruction of the National Railway and particularly

about the health program which was perhaps, the most spectacularly successful undertaking. Malaria, which affected as much as 85 percent of the population of some areas, was completely wiped out, a factor which has done much to increase the vigor of the Greek population.

It is rather significant to note that a very large proportion of the reconstruction and development work in Greece was confined to public and cooperative enterprises. And that, to my mind, is as it should be. But this does not mean that private enterprise had no part in the program. Far from it. Consider the land reclamation program, for example. The dollar cost of that program totaled slightly over \$30,000,000. But the private investment of millions of dollars by farmers and the hard labor of hundreds of thousands of farm laborers using the new facilities increased the value of agricultural production by more than 15 times the cost of the basic development work. And, it should be emphasized, the production of crops will go on and on with no commensurate cost to the State. The government and the farmers were partners in a democratic enterprise.

The Marshall Plan program in Greece may have been somewhat more spectacular than the program in other countries for the single reason that it started from scratch. There was no way to go except up. Due to internal strife and almost continual wars the economy of Greece was at an extremely low point. Here was a semi-arid country which was not feeding itself, not because the resources were inadequate but because they were not developed. The answer to that problem was a simple one. The more complex problems involving human relationships were far from being solved. There were elements within the population, as in all countries, who were more interested in maintaining a privileged position. There was, for example, very strong opposition to the enactment of any tax system which would place the tax burden on those who were able to pay rather than on the masses who had no adequate defense. Evasion of income taxation was widespread although under the influence of Mission financial advisors the gaps were materially tightened. Although some progress was made in democratic organization, as illustrated, for example by the irrigation districts, the democratic concepts of consent and participation are far from adequately implemented. And there is the all-pervading problem of population growth. The decrease in the death rate, due to more and better food and to the public health program, is adding Greeks to the dinner table so rapidly that it will not be long before

the meager resources will not produce enough to feed them. It will require all the anticipated increase in production from all the projects for which master plans have been prepared and from the anticipated increase in production per acre resulting from the use of new techniques to feed the increased population fifteen years hence.

"The Answer in Greece" is, therefore, a distinctly limited one. The physical problem can be solved with relative ease. But many serious problems in human relationships remain to be solved. This situation is, of course, not peculiar to Greece. These peculiarly human problems are, in my judgment, at the root of the ideological struggle which is separating the world into armed camps.

An Editorial Note

WALTER E. PACKARD—As to his background, he graduated from Iowa State College in 4-year course in agriculture, 1907. After that he came to California and earned his Masters Degree in Irrigation and Soils from the University of California in 1909. He did graduate work at Harvard in economics, 1919-20, to gain his Ph.D. In his field work he was with the University of California, 1910 to 1917; Imperial Valley Experiment Farm Assistant, State Leader of Farm Advisors, University of California; private consultant in Agricultural Engineering in Mexico for the government, 1925-29; under the New Deal he was Agricultural Adjustment Administrator, 1933, and then Regional and National Director of Rural Resettlement Administration, 1935 to 1938, after which he aided Governor Olson's New Deal in California.

Advisor on land problems to Governor of Puerto Rico, 1945-47. From there he went to Greece in March, 1947, as Chief of Land Reclamation Unit, with Amag; later, ECA and MSA until June 30, 1954. Having reached retirement age of 70 in September, 1954, he was retired by the Foreign Service of the State Department as of that date.

The people of the Anthili Greece, Reclamation District voted and had a marble bust sculptured of Mr. Packard as a tribute to him for the work done in that area, in reclaiming the alkali lands with rice culture, thus adding new lands and much income to the farmers of the area. This was unveiled on June 13, 1954.

Highways and other public places were also named after him by the appreciative people for whom he had done so much with so little, based on his ideals of cooperative achievement.

From his work, for the first time since before the time of Christ, these people have produced enough to feed themselves, with sizable quantities leftover for export.

We Humanists can be particularly proud of this great and successful work because here we find the ideals for which we stand put into action. The building of a foundation for the brotherhood of man, based on a program on which man can be the master of his own destiny in a world of peace.

The story of Mr. Packard's work has been given wide and favorable publicity through the press, the radio and a very good article in a recent issue of the Reader's Digest. We indeed feel it is a privilege to present this original article, "The Answer in Greece," by the man who did the job.

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THE "NEW HUMANISM" IN LATIN AMERICA

By John H. Hershey

In the United States and Canada, in European lands, and in parts of vast Asia there are thinkers who advocate what they call the "new Humanism." But what about Latin America? In that region a number of philosophers, sociologists and men of letters do use the term "new Humanism" to express their outlook on man and the universe. We shall examine in the following paragraphs seven such men of the present day to see what they mean when they use the term in their writings.

Turning first to Mexico, Samuel Ramos, professor of philosophy at the University of Mexico, explains what he means by the "curve of Humanism" through the ages, comparing and contrasting the ancient with the modern meaning.

Departing, Ramos says, from the ancient classical Greek view of the human values of personality, reason, beauty and justice, Christianity in the Middle Ages conceived them to have supernatural origin. Thus the curve of Humanism ascended from man to the supernatural. But Renaissance Humanism brought human values from heaven to earth, giving them somewhat the same status which they had in ancient Greek thinking. Modern mechanistic science, however, placed spiritual values on a level even below the human. Thus the curve descended. But the most recent philosophies such as those of Scheler, N. Hartmann, and Ortega y Gasset, redeem human values and establish them in their rightful place. "This last event could be called a **new Humanism.**" In further contrasting the old Humanism with the

new, Ramos adds that the latter has a greater sense of human justice and a more adequate view of the nature of man and the cosmos.—from **Hacia un Nuevo Humanismo**, 1940.

Among other Mexican humanists is Pedro de Alba, formerly assistant director of the Pan-American Union and afterward his country's ambassador to Chile. In his consideration of the old and the new Humanism, he says that Renaissance Humanism consisted in the study of the ancient texts in order to appreciate the philosophy, literature, and arts of the Greeks and Romans. But the new Humanism, he insists, should not mean literary culture exclusively. It must be concerned with improving the material and social conditions of men.

"For the present generation," de Alba writes, "we proclaim a new Humanism, alert, fruitful, substantial, active; mindful of the demands of the times, with a great sympathy for the needs of the helpless; with a profound eagerness to understand how to improve human life so that it may become more just and joyful and noble," — from **Del Nuevo Humanismo y dtros Ensayos**, 1937.

Proceeding now from Mexico to the South American land of Venezuela, Luis Beltrán Guerrero advocates what he calls the "new Humanism." He is a poet, an essayist, and an educator. The new Humanism for today, he says, must be differentiated from a Humanism that is preoccupied in a pedantic manner with ancient texts. Present-day Humanism needs to be rooted in all the problems of our time and to be concerned with human destiny. With regard to communism and capitalism, both are the enemies of Humanism, and what is therefore needed is "a new legal, political, and social organization." Society should be the means by which human beings can realize their full development.—From **Variaciones sobre el Humanismo**, 1952.

In Peru, Honorio Delgado gives an interpretation of Humanism from the point of view of psychology. He has been head of a hospital in Lima, professor of psychology at the University of San Marcos, and author of many articles and books on psychology and psychoanalysis.

The evolution of culture, Delgado says, follows a changing rhythm. At one time man's main interest is in knowing the cosmic world, material and objective. At another time his interest is in understanding the human realm, spiritual and subjective. Thus technical culture and humanistic culture succeed each other. From the beginning of this century a change from

the study of the laws of the universe to that of the laws of human nature has taken place. It was the first World War which revealed profoundly the elements of both good and evil in human nature. "We are thus in the full dawn of a new humanistic era, in which the study of the human soul is the supreme study, and consequently psychology is presented as the fundamental science of today."—From **La Formación Espiritual del Individuo**, 1933.

In Chile, Enrique Molina, philosopher and head of the University of Concepción, brings Humanism up to date. The possibility, he writes, of a "new Humanism" in our day is based not merely on the study of the ancient Greek and Roman classics, but also on the study of modern classics represented by Pascal, Shakespeare, Goethe, and even present-day writers. A vast field, Molina thinks, is offered us by modern letters for the "cultivation of the human spirit." But even this is not enough. The new Humanism must be more than literary; it must emphasize moral values. Specialists are indeed necessary, but their danger is in being one-sided. They need to feel "the vibrations of humanity" within themselves. An integrated humanistic culture, Molina maintains, should mean the synthesis of supreme human values and of greater understanding among men.—From **De lo Espiritual en la Vida Humana**, 1937.

In Uruguay, the literary critic and poet, Gastón Figueira, gives the following interpretation of the new Humanism. Our epoch, he says, is characterized by the humanizing of all the expressions of contemporary culture. This has come about by two factors: science and democracy. By humanizing culture its meant that predominant interest is given to human values, that is, to individual and social well-being. Figueira also considers art. He sums up the relation of art to our time in these words: "Modern art tends to be democratic and socialized in accord with the new Humanism (man, marvel of nature) and creative spirituality (the soul, creative force, unity of the universe) which dominate our epoch."—From "Una filosofía de la estética," **America**, Havana, Cuba, April-June, 1944.

Finally in Argentina the philosopher, Francisco Romero, puts forth his idea of the new Humanism in relation to our time. He writes:

"The new Humanism should begin with the idea or notion of man himself, affirming that which distinguishes him as a human being from all other creatures. It should also place at man's service all the valuable elements of civilization so that human

life may be organized in the fullest and highest sense. Humanism, desiring and needing to be rescued from the confusions and dangers of our time, does not mean a return to past ages. It endeavors to reconcile the permanently human with present circumstances, but resolutely correcting and overcoming whatever in our time may destroy man."—From "Humanismo y Técnica," **La Nueva Democracia**, New York, April, 1949.

Thus the meaning of the "new Humanism" as expressed by the foregoing Latin Americans, certainly seems to be in general accord with the humanistic ideas of other thinkers in the rest of the world.

About the Author

JOHN H. HERSHEY—Has been studying, with increasing interest, Latin-American policy for about twelve years. His articles on this subject appear from time to time in current magazines. He has written for the *Humanist World Digest* before and we are pleased to present this timely message. He serves as the Minister of the Unitarian Church of Eastondale, Mass.

* * *

THE GOD IN WHICH I DO BELIEVE

By **Albert F. Harkins**
Minister, First Universalist Society, Elgin, Illinois

A sub-title for this sermon might very well be: "One Preacher's Personal Confession of Faith, and Doubt." For that is precisely what this will be, my own personal confession. I am developing this for a variety of reasons. In the first place, heretofore I have never attempted to sit down and write out fully what it is that I do and do not believe about God. I have given a lot of thought to the subject, yes. But this experience of writing out my thoughts will sharpen them and help to clarify my own thinking.

In the second place, I am delivering this sermon because I believe that you have a very reasonable right to know just where your minister stands in his views about God. What I have to say this morning represents solely my own feelings, attitudes and thoughts on the subject. I am attempting to speak for no one else. I am not asking you to agree or disagree with me. You can do either one as you see fit. I have no feeling whatsoever that I am handing out the pure, unadulterated and infallible truth about God. All I am trying to do is share with you some of my own inmost thoughts on the subject, some of my faith, some

of my perplexities, some of the problems as I see them, and some of my doubts.

I make no apology for sharing with you my doubts. I am well aware of the ancient homiletical dictum: "Take only your faith into the pulpit, never your doubts." But I abjure that dictum because I think it is insulting to you. It is saying in effect that a minister cannot trust his parishioners with his doubts, it is saying in effect that a minister must pose to be what he is not, something other than human. It is my conviction that if a minister has good rapport with his parishioners, if he is understanding of them and solves them, if he sees them as his equals, he can share with them his doubts. Probably the doubts he has, his parishioners have or have had also. So, the chances are that they will be just as understanding of him as he is expected to be of them.

A third reason for delivering this sermon and which is related to the preceding reason is that some of you have evidenced something of a curiosity as to what I believe about God. Well, I am quite willing to attempt to satisfy your curiosity. Honest questions deserve honest answers. I realize that I do not use the term God too frequently either in a service of worship or elsewhere. The reasons for this will become clearer as we go along. But it is understandable if some of you wonder if your minister does believe in God, if he is an atheist, if he is an agnostic or an infidel or what.

Let me toss out this idea, however. I am much more concerned with the kind, quality and character of a person than I am with his theological beliefs. Some of the worst rascals one can know believe very ardently in God. Penitentiaries are full of them. Some of the cheapest politicians talk loquaciously about God. I am much more concerned with people being truthful, merciful, generous, gracious and good (all that we associate with being God-like) than I am with getting people to believe in God. The latter will take care of itself if the former becomes a fact. What I am saying is that there is no necessary correlation between one's theological views and one's character. In the New Testament the writer of the Epistle of James emphasizes this very point. He says, "You believe that God is one; you do well. Even the demons believe, and shudder." For my own part, I prefer to judge a person on the basis of the kind of person he is than on whether or not he believes in God or holds to any other standard theological views. Alright then, so much for my reasons for delivering this sermon.

G O D is a three-letter word. It is a sound. What specific meaning the sound has, if any at all, depends on the meaning assigned to it by the user. There is no one universally held view of God. Definitions of God are probably as many as there are persons using the term. The user supplies the content and meaning of the term. So, there is no one right and true meaning of the word "God."

The word, "God," has grown and developed, shrunk and enlarged greatly thru the course of history. But generally it has been associated with the best that one knows. For instance, the Hebrews of Biblical times, and many even today, conceived of God as a king, a king grander than any earthly king, but to be sure, a king nevertheless. He was a heavenly potentate, having the qualities and characteristics, but in a much purer and refined form, of any earthly and eastern potentate. In other words, one's concept of God grows out of one's experience and of what one knows. In the course of history, too, God has grown more moral and decent, but generally as men and women project such qualities on him. The little youngster in the Sunday School just about hit the nail on the head when she asked, "Why is it that as men get kinder God gets kinder?" Just so. In ancient days God was thought of as jealous, vindictive, arbitrary, capricious, commanding the slaughter of innocent people, as a nemesis to one's enemies, but also as warm, tender, loving, and as a guarantor of victories to those who were loyal to him. There were Gods many and Lords many as the New Testament says. At first God was associated with what was feared and what was taboo. He became a tribal deity. As the sociological situation changed, God became more like the personification of the society, a king, for instance, when monarchies were established. In the course of history God developed from a tribal, partial, limited deity to a universal father and ruler of all mankind as the social scene changed and as other qualities were seen to be of worth and value.

Without carrying this line of thought too much further, some few conclusions can be drawn. One is that man makes God in his own image quite as much, if not more more, than God makes man in his image. A second is that the idea of God takes on the values that are predominant at the time and which are regarded as of highest worth. A third conclusion we may draw is that God may be a word which is a contraction of the word "good."

If any of you are interested in the development of the ideas of God, I suggest that you read one or more of several books: **Man and His Gods**, by Smith; **The Biography of the Gods**, by Hayden; **This Believing World**, by Browne, and **Faiths Men Live By**, by Potter.

I am sure that you haven't come here this morning to hear a dissertation on how man got his gods, important and interesting as the subject may be. Rather, you have come, I presume, to hear about the God in which I do believe. But before getting into that, just let me wrap up this section by saying that the three-letter word "G O D" is a word to which many and various contents and meanings have been given by the users of the word. The word God does not point to anything specific and final and universally valid.

For me, the word God is a short word, a shorthand symbol, if you will, a poetic term that enables me to refer to a whole cluster of ideas without using a great many words. The God in which I do believe symbolizes the totality of reality, the totality of life—life as it is known on this fourth rate planet, earth, and in this second rate sun-system, as well as life in and on all other planets and sun-systems. God, for me, is the totality of all this. God is in, with and under the whole of life, but in no sense apart from and independent of the totality of life. Therefore, God for me is thoroughly natural, not at all super-natural or above the natural. I believe in no cosmic dictator who pulls the strings of life and makes man into a puppet.

But let me spell this out more specifically. God is the power in the blade of grass, for example, that penetrates the hard crust of the earth and makes its appearance in early spring. By all logic, rhyme and reason the hard earth should crush the tiny shoots of grass and prevent them from coming to the surface and growing. God is the elan vital, if you will, the creative and unitive and integrative power in the whole of life, man included. God, for me, is the power in the sun, the moon, the stars, the wind, the rain and the snow. God is the energy in life as a whole, manifested in the soft breeze which gently kisses us on the sand as well as in the hurricane which shakes windows out of homes. God is the energy that is displayed by the babe in the mother's womb as well as in the serene spirit of the elderly person who awaits life's final venture, death.

God, for me, is the term I give to the values which I hold dear and precious—justice, goodness, love, mercy, sacrifice, truth, peace, beauty, forgiveness, and all the other great ethical values

which enrich and ennoble life, making it meaningful, significant and purposeful.

God, for me, is the term which I use when I am in a hurry to express the highest hopes, aspirations, longings, yearnings and desires of men but which are projected onto the whole canvas of the universe.

For me, God is process, creativity, and the finest and most decent ways that man can deal with man. It was Alexander Pope, I believe, who said "the proper study of mankind is God." I would turn that phrase around and say that the proper study of God is life, including man.

God is the term I use when I can think of no more adequate term and when I am up against mystery far beyond my poor abilities to understand and comprehend. God, for me, stands for the great unknown.

All of these ideas are involved in the God in which I do believe. I do not use the term God too much, not because it is a meaningless term for me, but because it is fraught with so much meaning, and because it has a highly personal, individual and private meaning. When I use the term I do not want to have to explain all that I mean by it.

Do I believe that God is a person? On the basis of what I have already said, obviously I do not. To me it is thoroughly repugnant to conceive of God as a bearded giant sitting on a throne in the heavens. Repugnant, perhaps, because I believe such a conception to be so unreal.

I cannot find it within my heart to speak of God as father. Perhaps it is because I never experienced a consistently warm, intimate and close relationship with my own father. I never knew my father, really, until I was 21 years of age, that is, as a person of tenderness, kindness and deep solicitude for his family. I knew him as a very inconsistent person, as the disciplinarian, the one who whipped us youngsters with a razor strap, the one who said, "As long as you live under my roof you will do as I tell you." Perhaps I have rejected my father and therefore cannot view God as a father. Such an explanation some psychologists might offer. No matter. Even on more rational grounds I find it difficult to speak of and refer to God as father. Inasmuch as my concept of God is that he is "life in its totality," then I have to say that there are aspects of life and of the universe that seem to me destructive of man's welfare; there are other aspects of life, that while not destructive of man's welfare are, as I see it, completely indifferent to man's welfare; and there are some

aspects of life that are favorable to and further the human venture. I have to say in all candor, I know nothing about the love of God apart from the love of human beings that I have experienced. For me to say that God is love is to say entirely too much, but it does make sense to me to say that love is God or love has the power and creativity of God in it.

It is because I view God as a force rather than a father that I ordinarily refrain from addressing prayers to a deity. If God be a force and power, then one's addressing of prayers to him will not affect the outcome. For me, prayer has validity quite apart from their being addressed to anyone. It enables me to articulate my inmost thoughts, to clarify my thoughts, and to bring myself into rapport with the creative forces of the universe, and with my fellows wherever they may be. For anyone to insist that prayers, in order to be valid, must be addressed to a deity conceived of as a person comes perilously close to believing in magic and to believing that God has ears and understands English as well as the thousand or so other languages and dialects. Prayer is such a highly individualized matter that it seems to me one should be allowed to pray in the way that seems best to him.

There is another question that has relevancy here. "Do I believe that life has a divine purpose and goal, the outcome of which is guaranteed by what men have chosen to call God?" I believe that life has purposes, and I believe that for the most part those purposes are given to life by men as they experience, understand and discover the richness, the variety and depth of life. If there are any objective purposes and goals of life they seem to me to be its on-goingness and growth.

Well, such are some of my ideas about God and some of the matters relevantly related to God. Such is the God in which I do believe at this point in my experience, my understanding and my thinking. It may not be a very orthodox concept of God. That doesn't bother me. As I see it there is no such thing as an orthodox concept of God unless and until people have stopped thinking, have stopped searching for truth, have stopped experiencing the magnificent thrill of acquiring and achieving new and fresh insights. The older I get the more I find that I know less and less about God. Twenty-five years ago I could have told you all that could be told about God. I knew all the answers about life, and miracles, and the mysteries of nature and of human nature. But they were the answers of the ignorant, the unimaginative, the dogmatic and the credulous mind. They were the answers from the catechisms and the books on doctrine and dog-

matics. Though I know less about God today than I did twenty-five years ago, yet I hope to know more as my life develops and grows, as I ponder more deeply if not more widely. For it seems to me that as one's life ripens and becomes enriched with experience and age, his God, if he has one and needs one at all, should grow also. The God in which I do believe now may, in the next twenty-five years be supplanted by a vaster, grander and loftier God than I have ever known heretofore. For to paraphrase Socrates, the unexamined God is not worth having.

* * *

EDITORIAL

THE DIXON-YATES TECHNIQUE ITS IMPLICATIONS ON ETHICS AND MORALS

This is a subject that not only deals with our present and future generations, but also, the people of the nations with whom we work throughout the world.

In order that we may approach the subject with an understanding of the sematic value we place on our subject terms, let us say that we use Ethics as it relates to the science of morals, and morals as it deals with the present, in relation to what is right and wrong in conduct.

The present Dixon-Yates Deal and its technique, obviously being used by the present administration throughout this country and probably shoved on the other parts of the world, wherever aid from the Marshall Plan is now in effect, will bear considerable study and thought, especially as it relates to our standard of Ethics and Morals that our pioneer forefathers blazed on the trails of progress since the dark ages.

It is hoped that our present administration will not go too far with its endeavor to sandwich the Dixon-Yates type of program into these great achievements under the Marshall Plan and by so doing possibly open the door for the Communists to take over in countries where this great work has meant so much to the free world.

To illustrate the economic and social meaning of this Dixon-Yates Technique, we quote the following from "Labor," the organ of the Railroad Brotherhoods, as follows:

Want to Build Home on Dixon-Yates Plan?

A simplified illustration of how the Dixon Yates deal work is provided in an article by the Anderson (S. C.) Independent. It says:

"You know the right people in the White House. You tell them you would like a \$20,000 home. All right, they say, just put up 5 percent, \$1,000, and the government will guarantee you getting a loan of \$19,000.

"Fine, you say, but paying back the loan? Oh, says Uncle Ike, we will instruct a U. S. agency to pay you \$100 rent a month on the house, and you can live in it all the time. Further, says Uncle Ike, we will make the whole thing tax-exempt.

"You say all right, but what about my \$1,000 investment? Oh, says Uncle Ike, don't worry about that—we'll guarantee you 9 percent a year.

"So you put up \$1,000, float a government-guaranteed loan at 3 percent interest, build the house and move in.

"At the end of 25 years, you have received \$30,000 in rent from the government and at least \$2,250 on your \$1,000 investment. Meanwhile, you have paid \$14,250 interest. The difference is \$18,000 in your pocket. You take the \$18,000, add \$1,000, and pay off the loan.

"You have a \$20,000 house that cost you \$2,000. The \$18,000 difference came from the government—the taxpayers.

"That," says the Independent, "is the kind of deal you could get in Washington if you were Dixon and Yates. The only difference is that they are putting up \$5.5 million and getting a \$107 million power plant bought for them by the taxpayers.

"Ike calls this 'private enterprise.' It's private benefits at public expense."

It was said Jesse James robbed the rich to take care of the poor. Here, it appears, the common taxpayer is being robbed to take care of the rich campaign contributors such as the power trust, the oil men from Texas, with the Tidelands oil grab and the other 100 billion dollars of the taxpayers property in which there are indications that their pay-off included his parks, forests, dam sites, atomic power, which not only rightfully belongs to the present generation, but are a heritage that the citizens of today have the responsibility of protecting and handing down to the generations of the future, in order that they also may have a chance to survive on this planet.

Under private ownership, with exploitation for private gain

only as the object, never has a nation in all history destroyed her resources so quickly. For example, in the last 100 years, according to the Soil Conservation Service, we have already washed one-third of the soil of the nation into the ocean. This Dixon-Yates Technique, which is set up to destroy TVA, our greatest of all works of conservation, can only lead down the same desert road as the lost civilizations of the past, such as Kish, Babylon, Timgad, and the hundred buried cities of Syria.

Woodrow Wilson once said: "The things that are publicly used should be publicly owned." And may we add, the common taxpayer and consumer should insist on his moral right of taking that responsibility.

May we again conclude with Dr. Lowdermilk's proposed "11th Commandment:" Thou shalt inherit the Holy Earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from over-grazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land thy fruitful fields shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth.

* * *

ETHICS AND MORALS

EISENHOWER vs. EISENHOWER

PROMOTE TVA

"If I am elected President, TVA will be operated and maintained at maximum efficiency . . . TVA will continue to serve and promote the prosperity of this great section of the U. S."

—Eisenhower, 11-3-52

"Eisenhower points to the TVA as 'creeping Socialism'."

—New York Times, 6-18-53

Mr. Eisenhower, may be getting a bit confused. We suggest he read the book by David E. Lilienthal, "TVA-Democracy on the March."

LETTERS TO THE EDITOR

Dear Mr. Corson:

First let me tender thanks for the copies of the Humanist Digest you have sent me.

I ever read with deep interest and great profit and I wish someone would give you a million dollars to extend, what I regard as the one true gospel. Here, as you know, our Ethical Societies do well, but only in a quiet small way, for they lack funds and followers, all honour to them.

Having retired from University and Public Life, my age prevents me going out lecturing. But I never forget my life in New York at Columbia.

Our work, now 80 years old, ever expands all over the world, at high level and as a fraternity we flourish.

We shall be glad "in Concilio pleno" to confer on you our Honorory LL.D. by Latin Parchment as a mark of esteem. As you know, we are the only old Academy in the world, which functions as a Fraternity and we put our academic award last and our Fellowship first; it is our chief Aim.

Since 1921 I have acted as Rector here and spent out of my own purse over \$40,000 to promote our work. Do please note my new and permanent address, and let me hear from you as soon as you can spare time.

I send you every good wish and invoke you to go bravely on, and fear not; we all need you and your noble enterprise.

My heart is ever with you all. Ever sincerely and fraternally,
International Academy, London, England
Henry Chellew,

Editor:

The Roman Catholic Hierarchy at their annual meeting declared that this nation must "renew its faith in God and His Christ, and cling to that Christian moral code which is the American way of life at its purest and best."

We would remind the Most Reverend Bishops that America is not a "Christian" nation and never will be as long as we remain true to the principles of the founding fathers.

George Washington, in the 1797 Treaty with Tripoli, stated that "The government of the United States is not, in ANY sense, founded upon the Christian religion."

The Bishops "emphasized that the tyranny of atheistic mate-

rialism can come in the form of Communism or godless Humanism."

The magic words have been uttered. That is the magic formula today—link your own philosophy with the "American Way of Life," and label the opposition in the same breath with Communists.

We would remind the Bishops that it was theistic Christianity, and not "godless" Humanism that burned, tortured, imprisoned and fined millions of innocent men, women and children merely for their beliefs. And spokesmen for the Church admit that were she able today, the Church would again wield the sword.

We would remind the Bishops that the greatest of tyrants—Hitler, Mussolini, Franco and Stalin had Christian, and not "godless" Humanist backgrounds.

The creed of Humanism, if Humanists had a creed, could be summed up thusly: "We believe in the Beauty of Nature, the Quest for Truth, the Path We Love, the Goal of Character, the Life of Service and the Brotherhood of Man."

The "tyrannical" method which Humanists use to "propagate the faith" is not the "godly" method of force, compulsion and torture, but the "ungodly" method of the great Humanist, Thomas Jefferson: "Educate and inform the whole mass of the people. They are the only sure reliance for the preservation of our liberty."

(Signed) Dr. Phillip B. Oliver,
People's Humanist Society

Seattle 99, Washington, Dec. 17, 1954

Dear Mr. Corson:

After an exchange of letters with Harold Rafton, considerable quantities of Humanist literature has come to my address, including your World Digest. An elderly gentleman living in this city was instructed to call on me, a Mr. Walthew, a kindly man of 87 years. He was interested in securing my support and cooperation with the Humanist philosophies and I assured him my sympathies and beliefs coincided with his organization but I was gathering material for a book and my time was so taken with this work and study I had little time for other matters; that I was past 89 years of age, in fair health in body and reasonable quality of mind; that I do not drive a car due to high blood pressure; that my son takes me around when I need groceries or other necessities and picks me up for a visit to his

home every Sunday. Therefore, the Humanist organization has, and will have, my good will and will cooperate in getting literature to where it should do good.

Harold Rafton offered to send literature to names suggested by me and with your approval and cooperation I will forward names that may subscribe for your publication and later join the Humanist organization. I will do what I can to aid you. Enclosed is a check for \$2.

Most sincerely,

Col. Will E. Ethill

N.B.—I told Mr. Walthew that your publication was my choice of all the Humanist literature sent me, for its clearness, its plain, unadorned expressions in plain English, straight to the point, no confusing, ambiguous interpretations—just what the average layman can understand.

P. S.—Congratulations on your splendid After-Election Sermon. It didn't miss the spot.

* * *

PERSPECTIVE

Food for the Future—Subsistence or Surplus?

By Paul B. Sears

Chairman, Yale University Conservation Program

It is unfortunate to have to admit that scientists themselves are divided on the question as to whether we can maintain an economy of plenty for the indefinite future. The division, however, is not a random one. Most geologists, biologists, and students of population are gravely concerned about the prospects. On the other hand we find a considerable group representing chiefly the exact and applied sciences, which assures us that such concern is needless and that our greatest resource is human resourcefulness itself, which will meet, by invention and development, any emergency that may arise. In view of the spectacular accomplishments of modern technology, this latter group commands considerable respect and has a following among economists and publicists.

Such differences of opinion are all to the good, providing they neither lead to hopelessness on the one hand or a fool's paradise on the other.

Briefly, the case of the geologists, biologists and demographers is as follows:

(1) The space available, even on the largest continents, is limited, for human occupation and economic development has its limits, or is finite.

(2) World population, including our own, has increased and is increasing at a rate without precedent in the history of mankind.

(3) There is no warrant in biology for supposing that a finite physical base can support an indefinitely expanding population and economy, but there is an overwhelming lot of evidence that it cannot.

(4) The capacity of land to support life has always in the past rested upon a well-organized system of living cover which has regulated the movement of water, and use and re-use of soil minerals, and the storage of solar energy in the form of organic compounds.

(5) The net effect of most of our operations to date has been to disrupt this system and make it less efficient. Examples are many. Witness the flash floods and mud-flows of the western foothills, following destruction of the vegetation.

(6) At the same time our landscape is becoming less efficient, our demands for its products are steadily increasing—surpluses of food to the contrary notwithstanding.

(7) While great increase in food and fiber production can result from putting our land under forced draft, it is a dangerous expedient. Robert Salter, while an agronomist with the Ohio Experiment Station, pointed out that in spite of all of our advances in knowledge, the per acre yield of Ohio farms was with difficulty being maintained. Later, when he was with the U. S. Department of Agriculture, he stated that the greatly increased yields due to hybrid corn were being obtained at the expense of soil fertility.

(8) That great increases in organic material can come from better land use and management on existing farms, more efficient use of marine and fresh waters, artificially controlled growth of algae, and even from the tropics, I do not question. All of these sources have a high theoretical efficiency. Yet every industrial designer knows the difference between the energy present in fuel and that available in work from the engine. Each and every one of these sources has its limits, while the capacity of population to increase apparently does not.

If satisfactory and economical methods can be worked out, it will mean an increasing dependence upon highly specialized technology. Every time that happens, our system becomes more vulnerable when pressures arise. Each complication is an added, not a diminished risk.

Biology has its laws no less than physics and chemistry, and land-use its limitations no less than engineering.

If we continue to exploit the land and disrupt the great cycles of water energy and nutrient minerals under conditions of increasing consumption and population, some genius with a slide rule may see how to maintain the American way of life. I do not.
(Excerpts from an address before the Agricultural Luncheon, 42nd Annual Meeting, Chamber of Commerce of the U. S., April 27, 1954).

* * *

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet-teachers. The noblest literature of the world will be its Bible—love and labor its only sacraments—and instead of worshipping one savior, we will gladly build an altar in the heart for everyone who has suffered for humanity.—Emerson.

Again in this issue we endeavor to present a digest of materials that may be for those who think. You can help spread the word of the work of this magazine by passing it on to a friend when you are through with it.

Also send us a list of those whom you believe might be interested in learning more about it.

Your cooperation will be most helpful and greatly appreciated.

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INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principle of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.



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